

The Baptist Record



OLD SERIES VOL. XXXXI.

"THY KINGDOM COME"

JACKSON, MISSISSIPPI, AUGUST 7, 1919



NEW SERIES VOL. XXL, No. 31

Rev. T. W. Greene of Greenville assisted Pastor R. A. McCullough in a good meeting last week at Terry's Creek.

Dr. Rogers, Mission Secretary for Arkansas Baptists goes to Ft. Worth Seminary and Dr. Whittington becomes acting secretary.

Don't fail to talk about the 75 Million Campaign in every meeting this summer, and let it be a part of your petitions in the prayer meeting.

The church at Greenwood added \$600.00 to the salary of Dr. W. C. Tyree to show their appreciation of him and to meet the high cost of living.

Pastor V. C. Walker conducted his own meeting at Mesa. Thirty-three were baptized and six added by letter. There was a great crowd at the baptizing.

Look up the list of associations published in this issue. See if yours is there and if it is correct. If not write to us giving date and place of meeting.

If the 75 Million Campaign did nothing more than get our Baptist papers into half the Baptist homes it would mean a new era in the Kingdom of God.

Pastor W. H. James reports eight additions at Leasant Hill, Copiah County, five of them by baptism. The church adopted the budget, sent fourteen subscriptions to the Record and is thinking of going to full time. This is an A1 country church.

Dr. John T. Christian has gone to work vigorously to build up the library of the Baptist Bible Institute in New Orleans. He gives his own large library and is asking others to make similar contributions. It is a place where books will be put to good use.

Pastors and others have by this time received letters from the 75 Million Campaign Commission in Nashville urging cooperation in securing subscriptions for the state paper. Don't lay it aside but promptly take it up with your people, secure their subscriptions for the Record and send them in. This is the starting point in the great campaign. Let's start right.

The Postal Department, under the six years of President Wilson's administration, and under the direction of Postmaster General Burleson, has made a profit of \$32,846,027. During the administration of Roosevelt the Department lost \$49,000,000, and during the Taft administration the loss amounted to \$25,000,000. The increase in postage from two cents to three cents increased the postal revenues \$44,500,000.—Ex.

Germany must deliver to France and Belgium over 300,000 horses, cows, sheep and goats carried away by plunderers during the Hun occupation of those countries. All of which reminds us that though the clouds and darkness may be round about Him, righteousness and judgment are the foundation of his throne.

The Editor was last week with Pastor A. D. Muse in a meeting at Mt Zion Church, Lincoln County. The congregations were the largest in many years. There were five additions, four of them by baptism. A good subscription was raised to begin the building of a new church. This is the second meeting we have been in with these people and an invitation was extended for next year. A good list of subscribers came to the Record; thanks to the pastor.

The Standard of Chicago publishes figures showing percentage of venereal diseases in the army in the North and in the South, greatly to the disadvantage of the South. This is a case where the figures are probably correct, but wholly misleading, not to speak of other manipulations of figures, the fact that the figures for the South are raised by the fearful condition among Negro soldiers is never mentioned and so have an entirely false impression. We cannot believe the Standard is ignorant of this for the Chicago Tribune which takes every opportunity to misrepresent the South and which probably furnished the Standard its figures, took frequent occasion during the war to point out the fearful condition among Negro soldiers sent to Illinois from the South and even complained that the South was sending all the diseased Negroes to the army and keep the good ones at home. It is strange that a Christian paper should lend itself to such misrepresentation with no apparent purpose but sectional hate and littleness. It is strange that such position should linger in the hearts of those whose business it should be to cultivate brotherliness. We have sought for peace for many years and shall continue to do so but this sort of thing makes it exceedingly difficult. In line with this same policy we have seen in the Standard severe condemnation of Southern people for killing a negro rapist, and we join in the condemnation. But we looked in vain for any word of censure in the Standard for those white people in Chicago who killed a score of Negroes, because one Negro boy wished to take a bath.

How much one can say on a subject about which he is absolutely ignorant may be seen in a statement of the Presbyterian witness published in Halifax. It tells its readers that in the South the negro is denied an education, trial in the courts and an opportunity to work, every statement of which is untrue. Millions of dollars are spent every year in the South from taxes on white people to educate the Negro. We wish that more millions should be so spent. It ought to be. But these facts are unknown to or suppressed by the Witness. The opportunity to work is always afforded the Negro in the South and considerable pressure is brought to bear on some of them to get it done. They are given trial in the courts. We wish we could say that it is always a fair trial. But their chances in the courts are as good as the average poor man in any country. It ought to be better. This is a time of special sensitiveness in the race question. It is a time for telling the truth. It is a time for sobriety in judgement on the part of both races. It is a time for white people to exert themselves to be just and kind.

The following brethren have been elected organizers for the six districts in the state to put over the 75-Million Campaign: Rev. Harry Leland Martin for the Northwestern, Mr. Auber J. Wilds for the Northeastern, Rev. Bryan Simmons for the Eastcentral, Mr. J. E. Sweeney for the Westcentral, Rev. A. L. O'Bryant for the Southeastern and Rev. W. H. Morgan for the Southwestern. Meetings of the county representatives will be held in these districts the coming week as follows: at Jackson, August 11; at Greenwood, August 12; at New Albany, August 13; at Ackerman, August 14; at Hattiesburg, August 15; at Brookhaven, the same day, August 15. Dr. Allen Fort of Nashville, Tenn., will be with the brethren in these meetings as will Dr. Lawrence, Dr. Gunter, the district organizers and representatives of the W. M. U.

Georgia Baptists are to have a million dollar hospital in Atlanta with 1000 rooms.

Brother W. R. Cooper assisted Pastor Miley at Polkville in which fifteen were added to the church.

Rev. Virgil Hailey assisted Pastor L. T. Grantham in a meeting at Zion Hill, Copiah County. Four were baptized.

Already Dr. B. G. Lowrey's name is mentioned as a suitable man for Congress from the Second District. If there is any better man for the place we are not acquainted with him.

Dr. A. J. Aven while out hunting for students this summer stopped long enough to help Pastor D. I. Young in a meeting at Holly Bluff on the banks of the Sunflower River. The people were pleased and helped.

A daily paper reported that when two automobiles in Arkansas collided the other day, seven lawyers rushed to the assistance of those in the wreck. Business must be dull with the legal profession.

7000 cigar makers demand 25 per cent. increase, is a news head-line. Well, that doesn't worry us much. If the folks that handle the necessities of life stay on the job, we will be satisfied.

The agitation against high cost of living is said at the first of this week to have caused a considerable slump in grain and meat. But the matter will need further attention and doubtless legislation or government action.

Chaplain W. H. Morgan looks fit and fine since his service overseas. He is slightly sunburned, but as hale as ever. He is in the regular army but it is hoped he may be soon released and take up the work of organizer for the 75 Million drive in the southwestern section of the state.

It was the Editor's privilege to preach Sunday for the church at Fernwood. This band of Baptists is one of the pluckiest in the state and their per capita gifts is probably at the top of the list. They have increased the pastor's salary to meet the high cost of living and help in all denominational enterprises.

A movement among restaurant waiters in Pittsburgh has been started to break up the custom of tipping. They wish to elevate their calling and take it out of the class of cringing menials. We hail this as a sign of growing self respect and hope it will become nation wide. It is against the law in Mississippi to give tips and it is destructive of manhood anywhere.

The Louisiana brethren are a plucky bunch of Baptists. At a recent meeting of representative men it was decided to take over the Baptist Chronicle and make it the property of the Baptist State Convention. This was done by appointing a holding committee who purchased of Dr. E. O. Ware the paper for \$8,000 with the intention of turning it over to the convention at its next meeting. The name has been changed to the "The Baptist Message." Dr. M. E. Dodd was elected editorial writer and Rev. W. H. Barton was chosen Managing Editor. Dr. Mahon is President Chairman and Dr. E. R. Goudy, Secretary-Treasurer. The managing editor is son of Dr. A. J. Barton of Alexandria. The new enterprise starts out with a vigorous issue and great promise. Dr. Ware has wrought ably in his adopted state and will doubtless be still a great force.

HOW SHALL WE INTERPRET THE INTER-CHURCH WORLD MOVEMENT

(By O. L. Halley)

I have found myself ill at ease when I contemplate the activities of "Self appointed, irresponsible" representatives of the "Overhead Management" of the churches, which is given such a high sounding and commanding title. "The Interchurch World Movement." They have made earnest protest of their deep respect for denominational integrity, and have stoutly insisted that they are not, in anywise, seeking to invade the prerogatives or interfere with the internal place of any denomination.

And yet, there are some matters which stand our clearly and can hardly be ignored. At the recent meeting of the Southern Baptist Convention in Atlanta, when we were greatly pressed for time to deliberate on vital matters of the world wide interest, at the request which I happen to know came with the knowledge and approval of the representatives of the Interchurch World Movement, the Convention cheerfully voted to give one of its best hours to one of the most honored representatives of this movement.

He laid before the Convention their appeal. Then without a moment's hesitation, and with a unanimity that was very impressive, the Convention said that they believed that we could do our work better by pursuing our own plans, and not undertaking to symbolize with any outside organization. This we did while our honored president, Dr. J. B. Gambrell, voiced our appreciation of other Christian People, and of their fraternal spirit, assuring him that Baptists would go as far as they could, limited by their convictions in co-operating with other Christian people. I was chairman of the Committee on Order of Business, and had ample opportunity to hear the expressions coming from the brotherhood, and they were unanimous and hearty in their approval of what Dr. Gambrell had said. One would have supposed that would have closed the matter, so far as Southern Baptists were concerned. But not so, by any means.

I had scarcely reached my home, then in Dallas, Texas, before an official representative of the Movement was at Baptist Headquarters, seeking to get approach to our pastors and associations, through their moderators. I was moderator of my association, and can speak advisedly. My work soon called me to Nashville, Tenn., where I became a member of the local Baptist Pastor's Association. I was somewhat surprised to hear a letter read, which was from an official representative of the Interchurch World Movement, to our association, asking an interview with our pastors. I have understood that this same brilliant brother, who is himself a Baptist, as was the one in Dallas, was conducting such a campaign in the South. I happen to know about four important cities. I did not meet him and can not speak as to what he sought to accomplish by this trip.

Now, what are we to understand by all this? That Baptists are not to be allowed to pursue their own course, unmolested, when they had courteously and in a dignified manner said that they wished to do so? The rather is the movement in question seeking to circumvent the Convention and find approach to the pastors and smaller organizations, for the purpose of enlisting their sympathy and co-operation, thus disturbing the denomination. To my way of thinking this does not comport with their public way declarations.

But this becomes all the more serious when it is remembered that we are just now in our great 75 Million Campaign, undertaking to do the greatest thing we have ever tried, and if these representatives of the Movement are able to achieve what they are undertaking, it may so far distract the minds of some of our workers as to seriously arrest their co-operation. One can hardly feel that this is so fraternal as they would seek to have the world believe them, when they seek to force their attention upon us in a crisis such as we are now in. And it seems to me

that if these dear brethren really wanted to discredit the Interchurch World Movement among Baptists, they are doing just about the best thing they could undertake. I sincerely hope that wiser council may prevail. If they can do any good we shall rejoice to have them do it. But we really feel that we have placed ourselves in a position where we might reasonably expect to be allowed to give our attention to our own tasks.

The Religious Herald, which has such a happy faculty of saying things, has voiced what must meet the hearty approval of our people generally, and with this quotation, I wish to close my remarks, trusting that our people will just go right on with their great task, and not be turned aside by any force that would militate against their great success. The Herald says:

"It seems to us, that in the light of the action of the recent Southern Baptist Convention, it savors of courtesy, a courtesy which is presumptuous and comes near to being offensive, for representatives of any extraneous and unrelated organization to attempt to break in upon the program which our people are making. We do not desire to say an ill natured thing about it, but so far as the Herald is concerned, we feel that it is our bounden duty to give our own organization our full and hearty and sustained support, and while we stand traditionally and stoutly for the utmost freedom of discussion, we can not let the columns of the Herald be used at the present juncture in any way likely to bring confusion among our people."

THE 75 MILLION CAMPAIGN

(C. F. Mackenzie)

The Baptists of Mississippi should feel a spirit of pride and gladness that the call has come for a practical method of placing our work in the State on a really worthy basis.

The raising of this fund is but a fitting expression of our desire to fill the place which we hold among the leaders in Christian work. We cannot and should not be content to be second rate, especially with the resources and consecration which exists among our Baptist people.

It is not for us to take any undue pride in this, nor to feel that we are doing anything more than we should normally do as men and women who follow the example of our Lord as taught us in the New Testament, to which we look for all rules of guidance in Christian living.

The Great Commission has always been precious to Baptists and we repudiate our faith and profession when we neglect any part of the command, Go! Teach! Heal!

It is for the carrying out of all this command of our Lord that we engage upon this campaign for the raising of this fund.

If our Lord works through his disciples and the responsibility for the progress of His Kingdom rests on us how closely and unitedly should we seek to carry out the command of the Great Commission which is no less binding upon us than other commands on which we base the principles of our denomination.

So let us come to this present moment with the conviction that we are following out the instructions of the Master and let us be closely knit together in a practical co-operative oneness to do the work He has given us to do.

The task before us is in keeping with the position we occupy as a denomination in the State of Mississippi, and to fall short of the goal set would be nothing less than disgrace to a body of Christian which has the standing of the Baptists.

We are not going to fail, but the man or woman who does not have a part in this movement is going to miss the joy of service, will fail to realize the abiding presence promised to those who carry out this Great Commission and will find his own life lacking in things both temporal and spiritual.

"If we keep and hoard our five loaves and two small fishes, the weary multitude will go

away empty, and there will be no twelve baskets full left for ourselves."

Everyone has an individual duty to perform to God; the actions of others cannot make a duty which does not exist; nor can the claims of duty be remitted because of the course—right or wrong—of others.

Let each of us see our way clear and independent of others and we shall not be depending on the arm of flesh, but on the promises and resources of the Omnipotent.

The greatest factor in the accomplishment of our aims of today; the most sure exercise of individual responsibility, and the certainty of what each of us should do lies in prayer.

If we forget this mighty resource or give it a minor place in planning and working we shall be impotent and at sea.

We do not mean prayer in a general way, thinned out and spread to cover the mere accomplishment of our desire, but the kind of prayer that honestly asks, "Lord, what wouldst thou have me to do?"

If the Baptists, as individuals, will come to this privilege, for the joy of service forbids it being a task, in the attitude of seeking from above explicit direction as to the practical part each should have in this movement for the advance of the Kingdom here in Mississippi, there will be enough and to spare in dollars and cents.

God himself knows what each one should give, and a joyous response to the promptings of the quiet voice in the heart will bring a blessing above our expectations. The Omnipotent can guide his children in the practical affairs of life just as much as in the spiritual and will impress on us the amount of our contribution to this cause, if we really seek it from Him. We know from personal experience that there will be some strange messages from the Throne in this matter and possibly some of us will even be shocked to know that the Lord expects so much from us when from a human standpoint it would seem impossible to follow the inspiration given us. With God there is no impossibility and the Heavenly Father knows better than we whence the money shall come.

He who has all riches would not direct his child to do the impossible and He will provide the means to carry out His direction.

In the following this inspiration and in the exercise of implicit faith will come a strength to the soul and a wonderful increased confidence in the power of the Almighty.

Let us, as individuals, then enter upon this privilege carefully and prayerfully seeking to determine our duty in the inspiration of the Lord of Earth and Heaven and not in the mere cold calculation of human mind.

Let the child of God poorest in worldly goods seek this guidance; let him to whom the Lord has entrusted much ask his Master "How much shall I give?" Let this be done with the honest purpose to follow when the answer comes.

Then shall there be "meat in my house" and the windows of Heaven shall be opened and the blessings promised shall be poured out upon those who have had their part in the filling of the storehouse of their God.

As we fill this storehouse, so there is provided the abundance from which the Lord selects the individuals gift for each one who has contributed to the store. We then, as stockholders, have a right to the dividends from the accumulated riches of our Lord—the earnings which under the wise administration of the Lord of all the earth—are returned to us, some ten, some fifty and some a hundred fold.

A partnership with the Lord Jesus Christ under the management of the Holy Spirit will bring returns which will bless the world, increase our own riches, both temporal and spiritual, and advance the Kingdom of God in the earth. Let us be practical in this movement and there is nothing more practical for the Christian than this we have mentioned.

Jackson, Miss.

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CO-OPERATION

(B. C. Hening, Assistant General Director.)

The 75 Million Campaign will test the case for Southern Baptists as to whether they have the capacity to co-operate. This quality is a superb one, and has in it an asset of the highest value. It requires a really big man to be able to adjust himself to others under the conditions which face him. All disagreeable obstructions must be knocked off, all the horns of wilful obstinacy must be drawn in, all idiosyncrasies must be seasoned with Grace, all egotism must become great only as it merges to heartening degree with the common team pulling the common load, all energy must be expended in working together, and none of it in kicking apart, if we are to co-operate. Every one must be willing to take as well as to give council, and to stand with all on the platform of a common judgment, reached through much importunate prayer for Divine guidance, and frank and friendly exchange of ideas. No one man or any group of men can sanely lay claim to infallibility, but the judgment of the many who are seeking a place under the burden is apt to be nearer the will of God than the opinions of any few who may be endeavoring to get out from under it.

One makes a tremendous gain in personal soul and character when he acquires the spirit of adjustment to the purpose, plan and effort of his brethren. It bespeaks for him a fine fellowship, a praiseful estimate of the common cause, a bigness of heart greater than merely private ambition, and a consideration of the feelings and services of others which our Lord approves, and which Paul would praise.

He makes tremendous gain in his capacity to serve when he can find it in his heart to become an integral and vital factor in the success of a great undertaking in which thousands are vigorously engaged. He seizes the opportunity to hearten all who work anxiously for victory, he makes every one of these more effective by the stimulus which his helpful fellowship infuses into them. When Blucher came to Waterloo he not only brought a new army, but the heartening these fresh friends for reinforcement brought with them made also a new army out of the forces of Wellington which had hammered away and been hammered upon all day. When a fireman, almost overcome by heat and smoke in an effort to rescue a child through a high window from a burning building, was about to fall from his ladder with the little one in his arm, a thoughtful spectator said to the anxious crowd on the ground with him: "Cheer him." The crowd responded with a heartfelt cheer, the brave fireman was inspired, his waning strength was stimulated, his courage came, his determination was stiffened, and down the precarious ladder he came with his precious burden, the applauded hero of that hard day.

The one who co-operates heartily, fills well his place in the system, and thus makes it easier for every other one to fill his place, and makes the place of every other one easier to fill. He is thus incorporated into the utility of all, and is to be credited with no little share of their efficiency.

He opens to himself a door to wide opportunity for his abilities. There is not much he can do alone, detached and unrelated to the forces that make for the common cause in the interest of helpless humanity, and the crowning of Christ. Only the enlisted, the bearers of the mutual burden, the strivers for the one goal, the hitched up to the lead in the organized team, have the position of no kicking and all pulling. In co-operation he has a great place, brim full of promise and holy passion, while on the outside as a censorious critic he has nothing to get him going but "the sound of his own," nothing to cheer him but the mistakes of others, and nothing to gratify him save their failure to succeed.

In co-operation we both work and work together. Each cannot go his own way if he covets the maximum of helpfulness. Alone one may

Department of the Convention Board

J. BENJ. LAWRENCE, Corresponding Secretary.

AUGUST AND THE 75-MILLION CAMPAIGN.

Southern Baptists will engage in the first field action in the 75-Million Campaign during the month of August. Up to this time we have been passing resolutions, holding committee meetings, effecting organizations, adopting plans and making a program. We get down to business during August.

It has been decided that as the first piece of field work we will have a Southwide church to church, house to house campaign, for our Baptist papers. The leaders of the 75-Million Campaign have adopted a fine piece of strategy in this effort thus to increase the circulation of our denominational papers as a preparation for the money drive. If we register a triumphant success in this initial performance, we shall gather hope for the rest of the campaign. The weakest point in the denominational life in the South is the non-reading Baptists who make up so large a per cent of the denomination.

The man or woman who does not read a denominational paper may be as pious a Christian as many who do read them but those who do not read the denominational papers are not denominationalists. They cannot be. For one to be a denominationalist he must not only know what the denomination believes, and believe it himself, but he must know what the denomination is doing and help do it. The man or woman who has no intelligence concerning the great Christian enterprises which the denomination is conducting must have little influence as a factor in the life of the denomination. There seems to me to be one suggestion which ought in particular to be made to the leaders of our people in view of this August part of the Campaign. Too often the Christian worker who is interested in leading other people and promoting their development in Christian service looks upon the work of securing a subscriber to a religious paper as a small business. Very few, even of those who give much of their time to Christian service, ever seek to get a subscriber to the religious paper. When you come to think of it this is strange indeed. The almost universal testimony of Christian men and women into whose homes in their childhood the denominational weekly came, is that they are under lasting obligation to this influence which somebody introduced into their homes. The religious newspaper takes a small amount of money out of the home while carrying into it a large amount of wholesome knowledge and the best sort of influence.

There is no way for us to have a homogeneous denomination without the help of these papers. They are the expounders of good doctrine, the expositors of bad doctrine; they promote enlightenment concerning the current events in the King-

chase a thousand, but one of two in co-operation they together put ten thousand to flight. Organized teams move the heaviest burdens, organized armies defeat the mightiest foes, and organized Christians defy obstacles, challenge great difficulties, and move forward with certainty of conquest.

WILL THE CHURCHES DO IT?

The time has come when the Baptist churches must raise the salaries of their pastors.

In every walk of life the men are getting more than most of the pastors, even a negro on the railroad makes more than ninety per cent of the pastors of this State.

Pastors will not ask for this to be done, but the deacons ought to ask the church to see that it is done at once.

There are churches right today that are paying the same to their pastors that they did five years ago, and things, in fact everything is so

dom of God, they record the acts of the saints in our day and generation; they are weekly tonics to Christian faith and Christian ideals; they provoke to good works by recitations of the good which others are doing.

If we are really to have a Southwide rally of our multitudinous and widely scattered people, and if we are to have concert of action when we come to direct and focus the powers of our people upon this \$75,000,000 achievement, we must now in the early days of this campaign make connections through our denominational papers with the homes of our Baptist people. The Foreign Mission Board is deeply interested in this campaign. The convention has almost doubled the board's responsibilities by adding new fields and new duties to the work already on hand. The board will need every dollar of the \$20,000,000 which is allotted to it out of this campaign fund. We are therefore interested in the campaign because we need the money. If, however, the Foreign Mission Board had no other interest in this August campaign for subscribers to the denominational papers than the good which the papers will do those who take them, we would still be keenly interested in this piece of work. We want to see the papers put into the homes of Southern Baptists because we want to see our people advance in faith, in love, in knowledge, in good works. The Baptist man or woman who does not read the denominational paper is living a life isolated from the brotherhood, and this means a life that lacks wholesome Christian robustness and the joys of full fellowship.

Therefore, with such conviction of the great importance of the denominational paper we look upon the Christian service which puts the paper in the homes of our people as being a work of high dignity. There is no one among us so great as to be above such important Christian service. Many a Christian will have opportunity during August to carry an inestimable blessing into some Christian home which has hitherto been neglected, and in which there are young lives which are just ready to receive holy impressions through weekly familiarity with a good paper. There are, too, thousands of our people who will never hear anything about this campaign if knowledge of it is not carried to them in white paper and black ink. Those who see the paper go into the homes during August, will see the money coming out of them in December. All but the hopelessly stingy and covetous will want to contribute to this Baptist 75-Million Campaign if they read about it for a few months, and those who do their duty will get personal blessing which will richly compensate for all sacrifices. A receipt for a subscription to a good paper is a prescription of blessing to a household.

high that one of two things will happen to the preachers. They will buy and not pay for the things, or the churches will be without pastors as the men of God will move on to where they can get a living.

What are our little country churches going to do? They have been paying their pastors \$150 per year since the flood, and they are now getting five times what they did for cotton and everything else they have for sale, but the pastor must live on the same salary.

This thing is true right now that there are many of such churches without a pastor and can't get one, their only hope is to get some pastor who lives near them to give them one afternoon service each month.

Preachers are expected to lead in the giving among the churches, therefore let's see that they get more.

Yours for more pay,
Gloster. W. E. FARR

The Baptist Record

Daniel Bldg. Jackson, Miss.

Phone 2131.

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI

BY THE

MISSISSIPPI BAPTIST CONVENTION BOARD

P. I. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss., as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 4, 1919.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid before ordering paper stopped.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

TASTE AND SEE.

All the five senses are paths that lead to the same temple. The outward sensation may be different; the doors to the sanctuary may be from different angles, but the goal is the same. The result of all is knowledge by personal experience. So sure are the effects identical that we speak of seeing a matter which we have merely heard explained or taught. This is the language of everyday life and it is the language of the Bible. The final knowledge, the clearest apprehension of truth is generally spoken of as seeing, although the eyes may not be used at all. Thus Jesus speaks to Nicodemus about seeing the Kingdom of God. It is said of Moses and the elders on the mount, that "they saw the God of Israel." This means that in some way God was made real to them more than ever before, for afterward God told Moses that no man could see his face and live. Again in the consummation of the kingdom it is said "His servants shall serve him and they shall see his face;" this means that a clear and full and direct knowledge of God and approach to him shall be given them continually.

This intimate knowledge of God and of his truth, however, comes to those who use the means of knowledge available to them in the ordinary channels. We must taste if we would see. There is no use to pray for God to reveal himself to us by miraculous manifestation without or marvelous enlightenment of his spirit within, if we make no use or poor use of the revelation he has made of himself in the Word. A man cannot neglect the Bible and have a vision of God. To him that hath shall be given. That is to the man that uses what he has; he shall have abundance. Jesus made the parables full of meaning to the disciples while they were of no service to the indifferent. He said "To you is given to know the mysteries of the kingdom, but to them it is not given." But in them was fulfilled the prophecy of Isaiah. "This people's heart is waxed gross and their ears are dull of hearing."

To taste is to test what God has said. It is not enough to hear what he says, not enough to read his message in the book; we must put it to the test; we must try it out; we must venture upon his promise; we must believe it strong enough to risk it. If we taste, we will see that the Lord is good. He will make good every word he has spoken, every promise he has made. Whosoever believeth in him shall not be put to shame. You have never believed in the Lord unless you have put him to the test.

In the thirty-fourth Psalm is personal testimony to the faithfulness of God on the part of one who had experience with him; I sought Jehovah and he answered me and delivered me from all my fears. This poor man cried and Jehovah heard him, and saved him out of all his trouble. He is in every verse expressing his

joy in having found God true and merciful; I will bless Jehovah at all times. His praise shall continually be in my mouth. There is an invitation to others of like experience. There is a holy fellowship in Christian experience: "O, magnify Jehovah with me, and let us exalt his name together."

There is the invitation to others who have never put God to the test to do so now: "Taste and see that the Lord is good. Blessed is the man that taketh refuge in him. Come, ye children, hearken unto me: I will teach you the fear of Jehovah."

Testing God may be not simply faith in his promises as we go to him in prayer. We also test him by obedience to him in righteous living. This is the Psalmist's practical test: What man is he that desireth life, and loveth many days that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good. Seek peace and pursue it."

SALVATION AND WORSHIP

That was an intensely interesting chapter we had in Sunday School last Sunday. There is no subject that we more need to get right on than that of worship. Worship is the soul's response to God. It must be worthy of him; it must be adequate; it must be in accord with his nature in its entirety.

This means that worship is in proportion to our knowledge of him. Jesus told the woman of Samaria that there was something more radically wrong with her worship than the place of worship; that she did not know God and so could not worship him. "Ye worship that which we know not; we worship that which we know." It might be said of others than Jews. Indeed it may be laid down as a general principle that "we worship that which we know." Ignorance is not the mother of devotion; it does not make religion, nor a worshipper. The contrary is true. The more one knows of power the more he stands in awe. The more one discovers of wisdom the more he marvels. The more one learns of holiness the more reverent he is in mind. Worship is the response of the soul to the knowledge of God.

But the knowledge of God is only the possession of the saved man. The knowledge of God is salvation. And so only the saved man really worships. This Jesus teaches in this chapter when he says: "We worship that which we know, for salvation is from the Jews." The unsaved man needs not to be taught the place to worship nor the forms of worship. He needs to be made acquainted with God. Then the spirit of worship breaks from his heart and lips like the oil from a gushing well. This worship need not be instructed as to what expression it shall find or what form it shall take. It will find its own expression. It may be in the quiet peace of soul which is as still and deep as a river. It may rush like a mountain torrent as it shoots from the rocks: "O, the blessedness of the man whose transgression is forgiven, whose sin is covered, O, the blessedness of the man to whom Jehovah imputeth not iniquity." Or it may take the form it did in the Samaritan woman who went and told the people of her city, Come see a man that told me all things that ever I did. It may like Peter, overcome with a sense of his own unfitness in contrast with the revelation of God in Christ, fall at his feet and cry, "Depart from me for I am a sinful man, O Lord."

The man who has a saving knowledge of God in Christ will worship Him. Jesus said, "This is life eternal, that they should know thee the only true God and him whom thou didst send, even Jesus Christ."

Killing negroes is a crime before the law and a sin against God whether it is done in Mississippi or in Illinois. In Mississippi there is usually fearful provocation, as in the case of the negro lynched at Ellisville, but there is no justification. The courts will convict and the sheriff will execute. We are told that in the case at Ellisville the

court was actually in session at the time of the lynching. But in Illinois the provocation is slight and it is a race question, pure and simple. It is not a question as to whether a negro has committed a crime, but if he is a negro, that is enough to excite a mob in Chicago. The papers this week are telling us about many being killed and a multitude being wounded. The trouble began because a negro boy wished to bathe. To be sure he wished to bathe too near the white people. In this part of the country he would have been spanked and would have retired in wiser frame of mind. But in Chicago he was drowned. There have been more negroes murdered in Illinois by mobs in the last five years than in Mississippi in the past twenty-five and these in spite of the fact that more than half the population of Mississippi is black and in Illinois the percent is comparatively small. Anybody who wrongs a negro in Mississippi or in Illinois is as guilty before God as if he did the wrong to a white man. And any body who seeks to make political capital out of race prejudice is unfit to hold the lowest office in Mississippi.

CURSING AND NEAR CURSING

There is no doubt that the war destroyed some of the artificial and conventional barriers which protected a merely hollow morality. Dancing has broken out afresh with new expression and evidence of lust. Stealing has appeared in unexpected places. Profanity has been let loose and men whose hearts had no real reverence for God are taking his name blasphemously and pronouncing curses indiscriminately. Some who think to preserve some semblance of decency are using words which are as near to cursing as they dare to approach.

Even women are soiling their lips with words which once decent men feared to employ. Recently we were with a pastor on his rounds among the members, when one young woman apologized for her absence from church on Sunday by remarking in the most nonchalant manner, "I was so darned tired." Recently we heard a school teacher attending the summer normal blurt out "He made me so darned mad."

Now these are symptoms of a serious moral breakdown. They show us what we need to preach about and work against. Of course our first need is that the heart should be so changed that this disposition shall be eradicated. Men and women need to be cleaned up on the inside. And then they need to be taught the reverent attitude to God and the necessity of clean speech among men. Preachers and others need to "reprove, rebuke and exhort with all long suffering and teaching." There is need of the old gospel that saves from all sin. And Christian people need to quit apologizing for sin or looking with complacency on it. "Let no corrupt speech proceed out of your mouth but such as is good for needful building up, that it may give grace to them that hear, and grieve not the Holy Spirit of God."

Convention ownership of denominational papers is coming to be taken seriously by many states. Already Mississippi, Texas, Florida, Alabama, and Arkansas have taken over the papers in these states. It is agitating the minds of brethren in Missouri and Kentucky. It was once approved in Tennessee but got hung up some how. It is only a question of time when it will be the rule in every state. The Northern Baptists have inaugurated a move for one paper for all that territory, owned by the Northern Baptist Convention. We do not believe this will be satisfactory for the reason that it will not sufficiently represent local interests. There are needed separate papers for smaller sections, just as we have a paper for every Southern state. The Southern Methodists have a connectional organ for their entire territory and then a paper to represent one or more conferences in different parts of the country.

It is reported that thousands of negroes have already engaged to come from Chicago to Mississippi for farm work.

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Pastor S. A. Wilkinson of Ruleville writes: "We have just closed a two weeks' meeting in our church with 33 additions, 18 on profession of faith and 15 by letter. I did my own preaching, and Bro. S. R. Stine, whose headquarters are at Blue Mountain, led the singing. The church co-operated so heroically in prayer and personal work that it was a delight to preach, and all are rejoiced over the results. Bro. Stine's splendid gifts as soloist and leader of song make him valuable help to any church. As he has just returned from the army he has some open dates and would be glad to sing in some meetings during September. I can heartily recommend him."

The Y. M. C. A. has published its report of receipts and expenditures and statistics of work done during the war period. Between April 26, 1917, and March 31, 1919, \$125,282, 859 was received and total expenditures were \$97,817,005, leaving a balance sufficient to carry on the work till next December 31. Figures show that less than two per cent of the expenditures were for religious purposes. Much of the expense was for athletic purposes, the Association having purchased among other supplies, 557,096 baseball bats, and 20,000 sets of boxing gloves. Some 950 huts were erected in training camps at a cost of over \$7,000,000. The cost of the Y's overseas religious program was \$467,584, or approximately two-fifths of one per cent of the entire operating funds. The overseas athletic features cost \$1,957,301.—Baptist Standard.

Attention is called to the advertisement of the Baptist Bible Institute on another page. This is our school at New Orleans, Louisiana for the purpose of training pastors, evangelists, deacons, gospel singers, teachers, missionaries and all other church workers, which training will be given in French, Italian and Spanish, as well as English during the coming session. The Institute is intensely practical in that every student is required to average one hour a day in some kind of religious work in the city upon which they are graded just as in their studies. There are no tuition charge, and expenses are light, table board last session being only \$3.50 to \$4.00 per week. There is no room rent. It is expected that this year's enrollment will tax the capacity of the buildings. One hundred, eighteen were enrolled last year, the first session. The course requires 2 or three years to complete, besides special work will be done during the session. Those interested are requested to write to the President, B. H. DeMent, 1220 Washington Avenue, New Orleans.

Rev. Frank Willis Barnett, once editor of the Alabama Baptist, but now on the Age-Herald staff has learned to ride an airplane and writes of his experience:

But the feature of the whole flight were the cloud effects. I have been on Pikes Peak, I have stood on the Rigi in the Swiss Alps, I have viewed the glaciers in Northern Norway, I have spent an ever memorable night in Cloudland, I have gone to sleep on Lookout Mountain to awake to find Chattanooga blotted out below; but never have my eyes feasted on such glories before and unconsciously my heart was singing with the psalmist of old, "The heavens declare the glory of God; and the firmament sheweth His handiwork."

I felt myself chanting as I looked into a sea of clouds below and all around and above me and David's words:

"Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech or language where their voice is not heard. Their line is gone out through all the earth and their words to the end of the world."

And then a great light pierced through a mountain of clouds, and I knew where the psalmist had borrowed his oriental imagery of magnificence, and his words sprang to my lips:

"In them hath He set a tabernacle for the sun; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of heaven; and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

LIFE VOCATION FOR YOUNG MEN AND YOUNG WOMEN

Are you a young man or a young woman? Have you finished or are you about to finish your education? Have you been having serious thoughts about what you shall do with yourself, your education, your talents? Has your life vocation caused you anxious thoughts? Have you been unable to decide upon what you will do, what profession or calling you will follow?

If you are a young man or a young woman and have been perplexed with such questions as the above, give me your attention for a few minutes: perhaps I can help you. In order that I may help you, allow me to ask you a few plain personal questions about yourself? Are you a Christian? Have you accepted God's offering of his Son, and have you given yourself to him in return? Has your religious life deepened into a desire to do his will and prove your love for him? Would it give you joy to walk in His will if you could learn what His will is for you? Would you like your life work to please Him?

Since you are God's child and want to do his will, is it not reasonable to believe that your anxiety about what you are to do with your life a matter of concern with Him? Are you willing to go where He wants you to go, and do what He wants you to do? Have you asked Him what you ought to do with your life?

A few months ago the writer was called upon to speak some words over the body of a dear friend, and honored physician, who delighted to serve Christ, but who had suddenly fallen dead. A few minutes before going to the house of God for the funeral his son handed me a little notebook which he had found in his father's vest pocket near his heart, in which this Christian physician, whose practice revealed to him the frailty of human life, was accustomed to write down some of his religious meditations. I found the last entry in that little book to be the following which seemed to have been written shortly before the final summons: "Make my life tell for Jesus. Oh, what is my life so soon cut off and I fly away. Oh, make my life count for Jesus."

Is such your desire, my young friend? Then look at thes facts, and perhaps you may find relief from some of your perplexity about what you should do with your life:

The Foreign Mission Board of the Southern Baptist Convention needs two hundred missionaries at once to fill places which are waiting for them, places where missionaries will bring relief to overburdened missionaries and help to hold strategic points in our missionary battle line. These places are in Japan, China, Africa, the South American Republic, etc. For many years the Board has not been able to send all who wanted to go and who were well equipped for service. Many of these who suffered disappointment have naturally carried discouragement abroad which has deterred other from making application to the Board. At last Southern Baptists are "breaking forth" and are getting ready to do a great Foreign Mission work. We are now encouraged to send more missionaries than we have for many years. Perhaps God wants you for this work.

What are the qualifications for Foreign Mission work?

1. Piety and spirituality.
2. Health.
3. A good education.
4. Sound views of Christian truth.
5. A passion for lost men and women.

Of course, hard and fast rules cannot be fixed in the matter of educational qualifications abroad as they cannot be fixed for work at home. The work is varied and varied gifts are needed on the foreign field as on the home field.

2. Teachers are wanted for kindergartens, intermediate schools, high schools, colleges, normal and theological schools.

3. Doctors and trained nurses are needed for hospitals and for itinerating medical work in connection with the hospitals. We have several hospitals in which we have but one foreign doctor and one hospital in which we do not have

one. The need in all these cases is most urgent.

In addition to the above we need one or two good architects to direct the erection of all classes of mission buildings, and we need one man of experience to run a book and literature store.

Do you belong to either of these classes? Have you qualifications for any of this work? Then perhaps your Lord has brought you face to face with this question of your life work and such facts as I have here presented to help you decide what you will do.

There are thousands of young men and young women under thirty-four years of age scattered throughout the South who have had good training for evangelistic work, for educational work, and for medical work. I have made a calculation, and find that our Southern Baptist churches gave something like 250,000 young men to war service, besides a large number of young women. Among these were thousands of graduates from our Christian schools, from medical schools, normal schools, etc. These are coming back home in great numbers. They are still young men and young women. They have because of their war experience acquired some unusual qualifications for missionary service. This is especially true of doctors and nurses. Surely among these thousands there are a few hundred who should enlist for the equally heroic service of saving the nations of the earth who perish. If it was right to fight for democracy, it is right to work for evangelical religion which alone can guarantee democracy as a safe political principle for any people.

Correspondence is invited with those to whom this service appeals, and who are ready to enlist. We shall, also, be glad to have the addresses of those who feel called to this work, but who are yet pursuing their studies. Is it too much to ask, dear young friend, that you take this matter to your closet and seek to know God's will for your life?

J. F. LOVE, Cor. Sec'y.
Foreign Mission Board, Richmond, Va.

HOW DO THE CHRISTIAN LEADERS OF ENGLAND FEEL ABOUT THE INDEPENDENCE OF IRELAND?

There is no English sentiment in favor of the independence of Ireland except among Roman Catholics, who hate England because she is protestant. There is, however, much English sentiment in favor of Home Rule, and southern Ireland could have Home Rule at once if the Roman priests did not block the way. Northern Ireland is Protestant and prosperous, while southern Ireland is Roman Catholic, and, as the direct result of priestcraft domination, shiftless and poor. Southern Ireland could have a parliament in Dublin, if the priests would consent, but they refuse their consent, because they desire a parliament for all Ireland, knowing that they would control the majority of voters and thus be able to exploit the wealth of northern Ireland for the benefit of Rome. Northern Ireland is glad to remain under the British Parliament, but refuses to be ruled by the priest ridden and impoverished southern Ireland.

The present agitation in America, under the leadership of De Valera, has its headquarters in southern Ireland and is a Rome-directed affair. Those who give money for the establishment of an "Irish Republic" are simply playing into the hands of Romish propagandists, who would, if they could, bring the north of Ireland down to the level of the south. The Protestants of northern Ireland are determined that this shall not be done, and hence this opposition to the "Home Rule" which would place their country under the withering influence of priestcraft domination. Of course, the Protestant leaders of England are in sympathy with the Protestants of Northern Ireland, and would save them from the unspeakable calamity of independence of England with complete dependence upon a Roman Catholic majority dominated by the priests. An Irish republic would mean a Roman Catholic hierarchy in power, and a greater calamity could not befall Ireland.—Dr. A. C. Dixon.

DR. J. B. MOODY'S BOOK

A Commendation and a Statement, by A. D. Muse.

I have just read Dr. Moody's book, "Why Baptism? Why Church? Why a Baptist?" Nearly 3,000,000 Southern Baptists ought to read this book.

The logic of this book is irresistible. It will never be answered, neither by protestant nor Week-Kneed, spineless, convictionless Baptist. I wrote him yesterday: "It was the greatest production since the days of dear old J. R. Graves."

I am going to state a thing here that I have said from time to time from the Pulpit. We boast of our Baptist solidarity. I am proud of it. Who thought so much real Baptist sparks would fly as was brought forth by that nondescript, unscrupulous union propagandist, called the Y. M. C. A. and that unauthorized, self-appointed, ultra-organization called Inter-Church Movement. The Altar against which they shall fall to And I do hope we shall prove to be the impenetrable pieces, and this is true as long as the bars are kept up.

First: Regular Baptism; Let me say just here that any true Baptist recognizes as saved people, in all denominations and outside of any denomination, and that is not in mind in their contention for the church and its ordinances. We are driven to regular Baptism by force of consistency and logic. By consistency, yes. Conversion, that is a turn to God by faith in the blood of the Lord Jesus Christ is the only payment for sin, is an eternal prerequisite to baptism. Thus, they do not baptize infants because they cannot believe. Baptism performed under the authority of the church; baptism performed according to the prescription of the Scripture; baptism performed as a symbolic ordinance in obedience to His commandments is Scriptural Baptism. If this, and this only, is baptism can we receive any man baptised by any other denomination (Immersed).

A man from another state has moved into your community. He was baptised by Campbellism for the remission of sin. He is a nice clever fellow, he wants to come to your church, but upon his Campbell Baptism you receive him thus. (This has been done in Mississippi less than ten years ago and less than a thousand miles from Jackson.) Answer this, do you not acknowledge Campbellism as being the church of Jesus Christ? Do you not endorse Baptismal remission, and you yourself state that Baptism is a condition of salvation. Going thus far can you any longer refuse to go into a union with Campbellism and be consistent? Here comes a man from papa-Baptist denomination. He is a truly saved man. He has been immersed. That denomination minimizes baptism. They call it little, insignificant, non-essential and some call it not decent. The denomination has its origin in Wesley or Knox or Luther and not "In the remote ages of antiquity" nor on the Jordan banks. You receive this man upon the immersion give him by such people. They immersed him to get him to go along with them. Do you not acknowledge them as being the church of Jesus Christ, and endorse their high regard for the beautiful symbolism of the sacred ordinance which alone sets forth my Lord's burial and resurrection and my death in sin and resurrection to a new life. Can you any longer refuse to go into a union with them and be consistent, after receiving such a one? You endorse them if they came from Rome and they did and don't deny it. Then do you not endorse Rome also? Then if you unite with them, then why not with the Mother also? The very jewel of consistency as it seeks to shine through the mist of human inconsistency whispers "You must."

Again we are driven to it by the force of logic. Now, they are either right, absolutely so, and we are wrong, or they are absolutely wrong and we are right (not meaning that they are lost, but that they are disobedient and unloyal).

We are either the church or not the church. If not the church, then go out of business. No way around that. We endorse them, we not only put them on a parity with us, but we say that

that they are the church and we are not. Then if we are not the church, can we longer refuse overtures for union.

Baptism is either a church ordinance or not a church ordinance. If it is a church ordinance, you refuse to go with them, then in your refusal, you claim to be the church. If you accept immersion you then take Baptism out of the church and make it no longer a church ordinance and it has no further guard. If Baptism is not a church ordinance, therefore, Baptists have surrendered one of their distinct reasons for existing. We can not logically resist the clamour for union and lay this bar down.

Second: So called "Close Communion" properly called "Restricted Communion." The Lord's Supper was given to the church not its friends nor friends of its members. The church is made up of saved people—Baptised people—When I open the Lord's table to all who profess to be baptised I say one of three things: (1st) Your baptism is as much correct as mine or (2nd) You are as much the church as I am, or (3rd) The Lord's supper is not a church ordinance. Therefore, no need to belong to anything, or profess any kind of baptism. Therefore, if your baptism is correct and you say their baptism is correct, their church is correct and hence, we will go together.

The third bar is church succession. There we hit a sore spot with some good Baptists. If there is no church succession or better stated continuity, there can be no church. One of two things, either there is church succession, or Christ has failed to keep His promise and Hades or the invisible has prevailed. Now, either we have church succession or we are not the church of Christ.

But says one, our doctrines make us one and the same as the church of the first century and therefore, we are the church. But hold on, my child is of certain age, complexion and facial features, has certain characteristics and a certain name. But up in Tennessee there is another family of Muses. Now it is possible for a child up there in that family to bear the name of my child the same complexion and facial features and same characteristics and temperament, but, would that make it my child. I must be the father of my child for it to be my child. Now the church must answer the same demand. Today I am a Baptist or a Catholic or some protestant, but I am also a man, just a man. I leave the Baptist church or what other denomination I may be in. I start another church. I pattern it exactly after the New Testament. I call it the church of God. Does that make it the church. Not so. Just a man made institution.

Holmesville, Miss.

TRIPS TO THE FIVE STATE CENTERS AND
WHAT I SAW

(L. R. Scarborough, General Director)

I had the pleasure the last two weeks of visiting five state centers, in the interest of the 75 Million Campaign.

1. I went to Greenville, S. C., to meet with the state forces in their organization of the campaign. It was a group of strong, consecrated men and women. Secretaries Dericuix and Jones, Presidents McGlothlin, Ramsey and White, Pastors Coleman and Little, Laymen Bobo and many others were there. They got together on their apportionments to state interests, though they were undertaking to raise \$3,500,000, they found that their greatest embarrassment was to divide it so as to meagerly take care of their great needs. A glorious fellowship abounded and they threw themselves full length into the campaign and are confident of victory.

2. At the invitation of Pastor Majors and the Baptist Laymen's League, I spoke at a great banquet of these busy men and preachers, some 200 or more strong, on the campaign. The women of the churches had provided a bounteous banquet and we had a great feast. They arose in mass enthusiastically committing themselves to the campaign. I got the idea that if other cities and towns in the south, where there is more than one Baptist church, would follow the example of Chattanooga Baptists and would organize a

Laymen's League for the purpose of this campaign, it would mean unspeakably much for the Baptist cause. Dr. Henderson, secretary of the Laymen's movement, is asked by the 75 Million Campaign to organize Baptist Laymen of the south in all the cities and towns. Chattanooga Baptists have set for the South a great example. I trust it will be followed every where.

3. My next trip was to Arcadia Heights, Mo., where I enjoyed a great hour in this meaningful assembly. The assembly grounds are on top of a beautiful mountain, restful and delightful. Doctors S. J. Porter, A. T. Robertson, J. P. Jacobs, were holding forth in a great fashion, much to the delight of Missouri Baptists. I spoke at 3:00 o'clock Sunday afternoon to an inspiring audience. I found that enthusiasm for the 75 Million Campaign ran high and that confidence of victory filled every heart. Secretary Jacobs says he is going to put over his \$3,000,000 and more.

4. My next trip was to Little Rock, Arkansas, on Sunday last where I talked in the morning to a splendid audience in the Emmanuel church, where the Princely Eugene Aldrich is gloriously succeeding. His leadership in all the Kingdom forces in that city is greatly felt. At the night service I spoke to a mass meeting of Baptists in the large theatre where Pastor Waller and the Second Church worship every Sunday, until their meeting house is completed. A splendid audience of Little Rock Baptists with many visitors from outside listened carefully to the 75 Million program. I was introduced by a most eloquent and inspiring address from Governor Brough; in his eloquence he showed wide knowledge of Baptist affairs, great loyalty to Baptist principles and an over-flowing enthusiasm for the Baptist 75 Million Campaign. He offered his service almost unreservedly to the campaign. He will be asked to tour some of the States. Wherever he goes he will deliver the goods. One man said Governor Brough is as eloquent as William Jennings Bryan. This group of Baptists under the leadership of Rogers, Waller, Compere, Aldredge, Whittington, Dicken, Winburn, Conger and others propose to put over Arkansas' three million and two hundred thousand. There was general regret that Secretary Rogers resigned to accept a position as professor of the English Bible in the Southwestern Baptist Theological Seminary. He begins his work with the seminary at once. His loss will be greatly felt in Arkansas but the whole South and the world will gain in the great work he will do in the seminary.

5. My next trip was back home to my Texas comrades, who about 200 strong met in the First Baptist Church at Dallas, for two days conference on the big campaign. These heroes boldly and enthusiastically got under the 16 million assigned to them. The task is titanic but the crowd is "Texan." With Groner as secretary, Noal as organizer, Dawson as publicity director, Gross as enlistment man, Truett as commissioner, Gabrell as chairman of the executive committee and president of the Southern Baptist convention, Routh as editor, and a host of heroic crusaders gathered about them, they will do it in a great fashion. I saw the big Baptist jaw come down on the bits of the 16 million dollar bridle and this wild Texas horse plunge for the high plains of victory. The organization was thoroughly gone into. The apportionments made to the state interests and the Southern Baptist program was unanimously adopted, the "will to win" was created and they are now going at it.

From these five centers by this personal touch and from the telegrams and letters from other centers, comes the good word of encouragement. It looks good to me and from what I saw, one thing would I say to Southern Baptists now, "carry the organization to all the churches, even to the remotest church in all the south, and victory will be ours."

Nashville, Tenn.

Rev. Dyampert Brame one of our Mississippi students at Ft. Worth is assisting in the County Sunday School Normals being conducted by our State Board. He was last week in Copiah, this week in Choctaw.

TIME AND PLACE OF MEETINGS OF ASSOCIATIONS

TIME	ASSOCIATION	PLACE
Sept. 5	Sunflower	Drew
Sept. 5	A. Judson	Richmond (7 miles east Plantersville).
Sept. 10	Columbus	Pleasant Hill Lowndes County
Sept. 10	Tippah	Pine Grove (B) (7 miles N. Hickory Flat)
Sept. 11	Monroe Co.	Center Hill
Sept. 17	Pearl River	Oloh (12 miles east Columbia).
Sept. 17	Lauderdale	Goodwater
Sept. 17-18	Gulf Coast	Gulfport, 2nd church
Sept. 18	Trinity	Enon (9 miles north of Cedar Bluff).
Sept. 23-24	Bogue Chitto	Mt. Zion 5 miles east Oskyka).
Sept. 24	Bay Springs	Ted
Sept. 24	Calhoun	Macedonia (2 miles north Calhoun City).
Sept. 26	Jeff. Davis	Society Hill
Oct. 2	Carey	Morgan's Fork
Oct. 3	Chester	Self Creek
Oct. 4, 5, 6	Oktibbeha	Enon
Oct. 7-8	Jones County	Summerland
Oct. 7	Louisville	Calvary (5 miles west Louisville).
Oct. 7	Strong River	Liberty (10 miles west Braxton).
Oct. 7	Montgomery Co.	Milligan Spgs.
Oct. 8	Hopewell	Line Creek (6 miles southwest Morton).
Oct. 8	Yalobusha	Grenada
Oct. 9	Mississippi	Glading
Oct. 9	Central	Concord (3 miles from Anding).
Oct. 11	Lawrence Co.	Monticello
Oct. 11	Greene Co.	Macedonia
Oct. 15	Coldwater	Eudora (10 miles west Hernando).
Oct. 16	Choctaw	Binnsville
Oct. 17	New Choctaw	Hopewell
Oct. 21	Deer Creek	Cleveland
Oct. 22-23	New Liberty	Providence
Oct. 22	Yazoo	Pleasant Ridge
Oct. 21-22	Clarke Co.	Quitman
Oct. 23-24	Wayne Co.	Buckatunna
Oct. 29-31	General	Indian Springs (5 miles west Laurel).

ASSOCIATIONS WITH DATE OF MEETING

We have no minutes for the following associations and so far have been unable to secure information as to the date of their meeting. Will some brother furnish the time and place of meeting for all the associations in the list below which he knows about. Do not depend on any one else to do this, and do not wait until next week, but do it now. It will not matter if we have a number of brethren furnishing information for each association, but it will matter if no information is furnished. Look over the list and if you know when and where a single association meets write me at once.

West Judson	Perry Co.
Oxford	Aberdeen
Lebanon	Walthall
Tishomingo	Pearl Leaf
Chicasaw	Mississippi
Judson	Union
Mt. Pisgah	Copiah
Bay Springs	Lincoln County
Red Creek	Harmony
Zion	Tombigbee
Hobolochitto	
	Sunflower

THE PASTOR'S SALARY

In most instances the salaried man has been hardest hit by the high cost of living. Salaries have not increased with the high cost of living, and in some instances the salaries of preachers have not been increased at all.

The salaries of ministers and school teachers generally are not large enough to meet current

expenses. A campaign is being waged in behalf of the teachers. I plead for the preachers.

Everybody is busy and the failure to increase the salary of the pastor is an oversight in many cases; while in other cases the church membership has not appreciated the importance of this matter.

The salaries of preachers in many churches in Mississippi are very much less than the wages of laborers. Something must be done to remedy the situation. A preacher must have a living and his family must be supported. It is the duty of the church to support him and his family properly.

Let me urge the churches of Mississippi that have overlooked this matter to see to it at once that the salary of their pastor is increased. Do not wait until the beginning of another year. Prices have all gone up; the bills of the pastor must be paid.

No men have rendered more efficient service during the war and reconstruction period than the faithful pastor. Let the salaries of all of them be increased liberally and promptly.

W. M. WHITTINGTON.

THE ANNUITY FUND

(By Geo. W. McDaniel)

Every Christian is, or should be, in favor of the relief of aged or dependent ministers. Such is not only Christian; it is humane. The Annuity Feature, however, of the plan of the Board at Dallas, is not so generally approved because its reasonableness is not so apparent. When rightly understood this fund will appeal to the sound judgment of all unprejudiced, clear-thinking minds.

It was twenty years after my first life insurance policy was written before I appreciated the advantages of an annuity policy. A Hebrew banker convinced me that it was the safest protection to leave a widow and children. Land might be sold; life insurance might be lost; all forms of property might be alienated, but the income from the annuity policy would come with the regularity of the calendar, providing at least a sustenance for twenty years after my death. Today as I think about the welfare of my wife, in the event of my death, that one policy affords me more comfort than all the other insurance I carry.

The denomination has acted wisely in adopting the annuity plan along by the side of the relief plan. This annuity is a fund which the minister contributes to create. He pays one fifth of the cost of the annuity benefits, and the denomination pays four fifths.

He knows when he joins exactly what he will have to pay. The rates will not be raised as in some fraternal orders. At the age of sixty-eight, if he has served in the Baptist ministry thirty years and the annuity fund is completed, he will receive therefrom an annual income of \$500 for the remainder of his life. If he reaches sixty-eight and has served less than thirty years, he will receive an amount proportionate to his term of service. He can join at fifty-eight. If the minister is disabled any time after joining the annuity fund he will receive a generous annuity during his entire period of disability. If the minister dies, his widow will receive for life, three-fifths of the amount to which he would have been entitled as a disability annuity. Should the widow die, the annuity will be divided among the minor children until they become self-supporting, marry, or reach the age of 21 years. That, I submit, is the safest, sanest, and cheapest provision which any minister can make for himself and his family.

One's membership in the annuity fund does not affect his claims upon the relief fund. He may never need to appeal for relief, he may be too proud to do so, but his rights are there, just as if he did not join the annuity.

This annuity is the best investment a preacher can make. It is as safe as the Baptist Denomination. It is cheaper than old line insurance. Its benefits are more generous than are obtainable for a Baptist preacher elsewhere. It will grow

with the years and the growth of Southern Baptists. He best helps himself, his family, and his denomination, who joins.

Our plan is business-like. The rates have been worked out by experts. The general features resemble the established companies or denominations of long experience, with some detailed improvement. Membership in the fund is a privilege of which thoughtful preachers will readily avail themselves. Such membership when taken becomes a solemn and binding contract upon the board to pay the annuity under the terms of the policy. The preacher does not have to take a pauper's oath to receive something—it is his by right and accrues to him and to his heirs whether they need it or not.

Apart from the fact that I regard this as a good business proposition, I would join because it is a denominational enterprise. If I knew that neither I nor my family would ever need or receive the annuity (and who can know that) I would become a member because my premiums would go to my brother Baptist preachers, their widows and orphans—not to some plethoric insurance company.

From the denomination's view-point the annuity fund is more than a wise benefaction; it is good business. By this method the denomination does at least three things: 1() It encourages ministers to judicious economy; (2) It incites them to help themselves rather than depend upon charity; (3) It guarantees its servants and soldiers against want.

HEED THE CALL, YOUNG PREACHER

The war is over, and the world is entering a new era in which, more than ever, preachers will need an education which will give them an adequate outlook upon the world and vitalize their preaching. No young man entering the ministry today should think of contenting himself with anything less than a full college and seminary course. If he plans for anything less, it is clear evidence that he does not understand the situation, and his pastor and his brethren in the church should tell him what his duty is. When a church licenses a young man to preach, it ought to say to him: "Don't make a half-way business of this thing. Prepare yourself."

If the young man is already in college, his friends should say to him: "Don't make a half-way business of this. Finish the course and then go to the seminary." If the young man has graduated or for any reason cannot possibly finish his college work, all his wise friends will say to him, "Go to the Seminary without delay. Don't falter or hesitate in this matter. You have committed yourself to a great undertaking. Get ready for it."

There are many men who have skipped the Seminary and already have entered the pastorate. They ought yet to go to the Seminary. Doubtless they are deeply sensible of their need of further preparation; if not, then their friends should help them to realize their need and point them to Louisville.

The standards are being raised in every department of life. Let not the men who are entering the greatest calling—the most important and responsible work in the world—fail to heed the call of the world for higher standards.

C. S. GARDNER.

Norton Hall, Louisville, Ky.

SHALL WE WIN?

This campaign for 75 Millions of dollars is the greatest thing that Southern Baptists have yet gotten under, however we can win if the preachers will get under the load for the glory of God, otherwise it will not be done.

Yes it is a real challenge to every Baptist in all the South, to be unwavering in prayer, to stand for Baptist solidarity, to have the will to win, and do our best plus in giving.

Pastors if this campaign is lost we will be the cause of the defeat. Let's get under the load.

Yours to win,

Gloster.

W. E. FARR.

Mississippi Woman's Missionary Union Page

President—Mrs. A. J. Aven Clinton
 Vice-Presidents—Mesdames A. K. Godbold, Martin Ball,
 Wm. B. Jones, E. K. Lide, Jas. Champlin, L. L. Tyler,
 McDonald Watkins, A. H. Longino, P. B. Bridges,
 J. L. Johnson, Jr., Rhoda Enoch, Miss Nell V.
 Bullock.
 Corresponding Secretary-Treasurer—Miss M. M. Lackey
 Jackson.
 Recording Secretary—Miss Fannie Traylor Jackson
 Young People's Leader—Mrs. Edgar Godbold.
 College Correspondent—Miss Mary Ratliff Raymond
 Training School Trustee—Mrs. H. L. Martin, Indianapolis
 Margaret Hand Trustee—Mrs. W. J. Davis Jackson
 Church Building Loan Fund—Mrs. C. Longest, Oxford
 Personal Service Leader, Mrs. Jefferson Kent, Forest
 Editor W. S. U. Page—Miss M. M. Lackey Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent to Miss M. M. Lackey.

"MILLIONS FOR THE MASTER."

Young People's Societies. Please Note: Mrs. Godbold did not suggest any apportionment when she sent out your Secretary's books. She felt that as we gain more information on the "Baptist 75-Million Campaign" we will be ready for much larger gifts, so you are left free to do the big thing. Miss Lackey regrets now that she suggested apportionments.

Many good reports are coming in of Rally Days held during July. Reports of same will appear on this page as rapidly as we can place them. We are thankful for all of them, so please keep sending.

This has been a strenuous week. Baptist Headquarters in Jackson now occupy their own—YOUR OWN—building! How thankful we all are that the day is come when we have a house owned by the Baptists of the state in which the work may be done. Our own office is still in a state of topsy turvy turmoil; for what with packing, unpacking, straightening and trying to keep up the correspondence at the same time keeps us on the move. However, we will soon be in shape and when you come to Jackson be sure and stop in to see where your work is carried on.

We are grateful for the lists of names wanting certificates and seals. We will send them out early next week. Be patient with us, as we are doing our best under the circumstances.

THE CAMPAIGN CALENDAR.

The first poster furnished by the Campaign Director, is a Campaign Calendar, which has three-fold value. In color and design it is most attractive to the eye. It has practical every day value, and as a crowning charm, presents in a bird's eye view, the connected program and full range of outstanding dates and red-letter days in "The greatest six months of Southern Baptist history." It will serve all busy Baptists as an ordinary, indispensable calendar, and in addition keep always in view the big Baptist program, with daily and monthly appeals. No other calendar however artistic or otherwise attractive, will have any place in Baptist churches, Baptist institutions and schools, Baptist headquarters and offices during these six historic Baptist months.

The calendar is brimming full of Campaign plans and texts for sermons and speeches. Post it in a most conspicuous place. Point others to it. Pray through it. Practice and pass on its messages to members of your family, your Sunday school class and Mission Society. Its unique and artistic design will arrest the attention of the inquisitive young and maybe some uninterested grown people. Help make a chance for it to reach and win all classes. God's spirit will, if we do our part, use this beautiful calendar to send arrows of conviction into careless, callous anti-missionary hearts.

Particularly appropriate and suggestive is the text on the calendar. "Speak to the children of Israel, that they go forward." Jehovah's mighty message to his hesitant leader, Moses, who must in the face of humanly insuperable barriers, deliver God's people from slavery to places of honor and service to the world. "Go forward" is God's

marching order to Southern Baptists in the 75 Million Campaign.

Dr. Scarborough has, in his tract Campaign Catechism, anticipated and answered with the clearness of the great teacher, which he is, every possible question that may be in any Baptist mind as to the inception, the aim and plans of the Baptist 75 Million Campaign.

We would suggest that each Missionary Society or circle conduct a quiz, using the tract as text book, a late chapter in the Acts of the Apostles, which the Christian church has been continuing since Luke closed his incomplete history. This is the greatest conceivable privilege present-day Baptists have, to aid this 5-year-program chapter, 1919-1924.

The other tract, "From Cherith to Carmel," is prepared for especial use during the month of September, Intercession month. Read it now, over and over again, as a preparation for all the months' programs.

The Campaign was conceived in prayer, has unfolded under the quickening and energizing influence of prayer, and will win the final triumph, because faith-moved men and women prayed to God. "From Cherith to Carmel," is in part the great Convention Sermon that Dr. Dood preached in Atlanta, and was used of God to project and spiritualize great convention plans. "Lord teach us (Southern Baptists) to pray."

THE WEAK PROVOKED THE STRONG.

One of the first responses to Campaign appeals has come from one of God's little ones, whom the world terms weak. She is indeed a precious little saint, with small earthly wealth and bedridden, nearing the valley of the shadow of death, but with a soul priceless and beautiful, she is rejoicing to see the dawn of great new day for Baptists and to share her meager store in hastening the coming of His Kingdom in noon-day glory. She sent her offering this early in the Campaign, knowing her life was fast ebbing out and would have crossed the bar before Victory Week. Surely God is pleased with this hilarious and worshipful giving. His blessing will sanctify both gift and giver.

Another story is told by a visiting campaign speaker, to whom, after presenting the great program, a modestly dressed woman came and timidly slipped into his hand a dollar saying, "it's not much but it's all I have. I do want to have a little part in all this good work, you've been telling us about." There were several fatherless children at home, who must be denied some physical comforts, perhaps necessities, because this poor widow cast her all into the treasury. Who doubts that one sitting over against the treasury will send into that trusting heart and home treasures that moth and rust can never corrupt?

Our prayer and our hope is that the beautiful light from the two consecrated lives will so shine before Southern Baptist women, even the indifferent and self-centered, that they may be constrained to follow its beckoning gleam and glorify our Father in like beautiful deeds.

MRS. W. J. NEEL,
 W. M. U. Director.

W. M. U. RALLY DAY IN YALOBUSHWA.

The Yalobushwa Association met with the Charleston church July 24th in a quarterly rally. There were about seventy-five members present, including representatives from Grenada, Oakland, Springhill and Cascilla.

The meeting was conducted by the associational superintendent and many matters concerning the W. M. U. work attended to.

Our association is trying to reach the standard of excellence and each requirement was read and studied.

The roll call of each society was answered by that society with report of past work and plans for future.

There are about 15 churches in the association with women's work. It is the plan of the association to enlist the nearest new or inactive by each

active society taking the nearest new or inactive society and helping them organize or re-organize.

Our apportionment on the second district scholarship was voted on and met. Mrs. Henry Ray of Grenada gave a very interesting and instructive talk on mission study class. Mrs. Morgan on personal service and Mrs. McPherson of Oakland on young people's organization.

After the business session delightful refreshments were served and every one resolved to be present at the next rally to be held at Grenada in October.

MRS. J. H. BROWN, Supt.
 MRS. NED RICE, Sec.

FROM PRENTISS SOCIETY.

Our W. M. U. in Prentiss is moving along nicely. Mrs. J. A. Lee, our president is a consecrated woman, a fine leader and one who knows how to make everyone love to work. We are striving to reach a standard of excellency. We have a lively Bible study meeting, a program from Royal Service, and a very interesting mission study class under the leadership of Mrs. Ada C. Magee, one of the most efficient and interest-preserving teachers in the state. We have four seals and certificates for the book "All the World in All the World," and are almost ready for an examination on the "Manual of W. M. U."

We have an interesting Sunbeam organization with thirty-five members, A. G. A. with fifteen members, and have been praying and planning for some time to organize a Y. W. A. and so we invited Mrs. Godbold to spend a day with us. The meeting was held at two o'clock. There were over one hundred present with four neighboring societies represented. The church had been brightened up by the young ladies, the prospective Y. W. A.'s with flowers and ferns, and by them had had also been prepared the punch which the G. A.'s served as the ladies entered the vestibule. Mrs. Ada C. Magee opened the meeting with scripture, followed by a prayer by Mrs. J. A. Lee. Then Mrs. Godbold, in her sweet, earnest way showed the need of training our young people for efficient leadership. She gave the young women a vision of their duty. After her talk she met with the fifteen young ladies present and helped them to organize into an interesting and hopeful G. W. A.

Mrs. R. B. Dale of Whitesand, our association superintendent made an encouraging talk, informing us that the one church in our association without a W. M. U. is now asking for help to organize. Mrs. Turnage from Phalti made a heart to heart talk telling of their success and interest. After a closing prayer, all were asked to remain for a short social meeting. The Sunbeams served the sandwiches and ice tea which the young ladies now organized into the Y. W. A. had prepared. We feel that this was a profitable well-spent day.

A MEMBER.

MINISTERIAL EDUCATION NEEDS FUNDS.

Brethren, don't forget to talk about, pray for and give to ministerial education. Our board is sorely in need of funds. We are compelled to make some improvements on the cottages which our married students occupy before they can be used another year. They are not safe to say nothing about their appearance. Then, too, we want to continue to reduce our indebtedness. We reduced it from \$3675.00 last year to \$2400.00. Let's wipe it out this year, fix up our houses, and adequately care for all of our young preachers.

We had 72 preachers in our two colleges in Mississippi last year—47 at Mississippi College, and 25 at Clark. I hope we'll have one hundred this year, and to this end let us pray and work. We have a splendid board and it is doing careful work.

Sincerely,
 ZENO WALL,
 Secretary and Treasurer of Board.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

THE B. Y. P. U. AND THE 75 MILLION CAMPAIGN.

I was asked the question by a president of one of our Mississippi B. Y. P. U.'s the other day and the question was, "What part do you think the B. Y. P. U. will play in the 75 Million Campaign?" Until that I really had not thought very seriously of the connection between the B. Y. P. U. and the great campaign that we are beginning to talk so much about and in which every loyal Baptist is interested in a very vital way.

What has the B. Y. P. U. been doing all these years since it has come upon the stage of activity? Has it been carrying out its AIM of training in church membership? I believe it has, of course not in a perfect way but in a way that is going to tell mightily for the Masters Kingdom in these next few months.

Many of the men and women that are taking the lead in the campaign are men and women that have at some time been the recipients of the B. Y. P. U. Their vision through the B. Y. P. U. has been enlarged. Their interest through Missionary lessons and through the personal part they have

been permitted to have in the rendering of the programs has been deepened. Through the systematic study of God's work and through the prayers offered in the B. Y. P. U. they have been enabled to yield to the voice of the Master as he spoke to them through His word. As a result of the training in cooperation as given through the committee work of the B. Y. P. U. they are not only willing, but are able in a competent way to do the work to which they are called in this one supreme effort of Southern Baptists. What part will the B. Y. P. U. play in the 75 Million Campaign? Not only those who are taking the lead in the great campaign have been trained in the B. Y. P. U., but many thousand of others have been receiving during the last twenty-five years, through the work of the B. Y. P. U. knowledge, inspiration and enthusiasm, and therefore are going to be among the largest givers when the testing time comes.

It is not a fanciful idea we have of the part the B. Y. P. U. will play in the 75 Million Campaign; it is a real conviction that the B. Y. P. U. has been a very important factor in the development of our Christian manhood and

womanhood during these last twenty-five years and as a result of that development it is going to be easy to not only subscribe 75 Million Dollars, but to bring the subscription up to the 100 Million mark. Mississippi is not only going to subscribe three and a half millions, but will go to perhaps twice that: we will not think of anything less than five million.

What part will the present B. Y. P. U. take in the 75 Million Campaign? Practically every member of the different B. Y. P. U.'s, in the South are loyal Baptists. In fact that is why they are in the B. Y. P. U., because they want to know what their duty is as a Christian and then to learn how to perform that duty, and we can

(Continued on page 12)



AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

MISSISSIPPI WOMAN'S COLLEGE

"THE SCHOOL WITH A MISSION"

Pres. John L. Johnson:

Hattiesburg, Miss.

Congratulations! The Woman's College comes back into its own by taking the lead for the year at the top of the Honor Roll with 367 Diplomas and Seals, not including Blue and Red Seals.

Cordially yours,

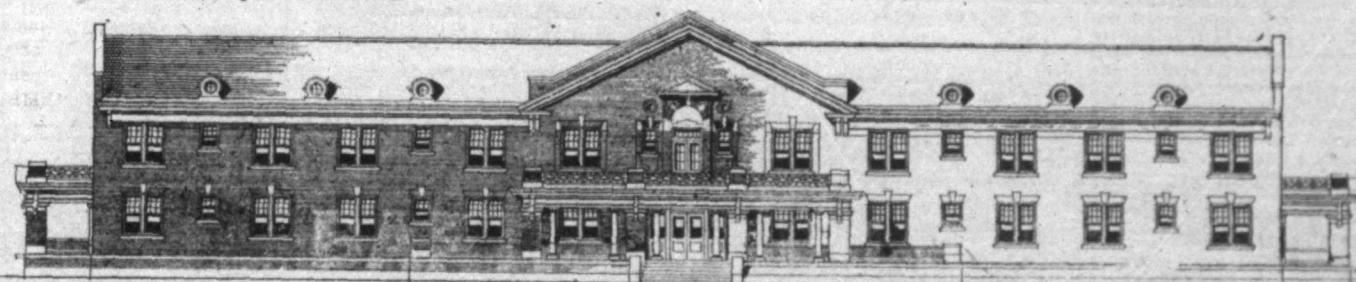
Nashville, Tenn., June 17, 1919.

Baptist Sunday School Board.

P. E. BURROUGHS,

Secretary Sunday School Board.

In other words i.e. Woman's College does more Bible and Sunday School work in its regular classes than any other school in the Southern Baptist Convention.



ONE OF THE TWO FIREPROOF DORMITORIES NOW BEING BUILT.

1. Over 1600 boarders in seven years, with not a case of serious illness.
2. Sophomores get State License; Seniors get Permanent License.
3. Girls in Ross Hall on Self-Help Plan get board at \$13 per month.
4. Prof. Wm. L. Thickstun, highest grade musical director and pianist.
5. Mrs. Kate Downs P'Pool has no superior in expression.
6. All regular Freshmen get one year in Home Science Free.
7. Best fireproof dormitories in the State. Board moderate.
8. Faculty of 30 cultured, Christian men and women.
9. Fourteen units admit to Standard College Course.
10. High Grade Kindergarten, Intermediate and High School Courses.

Send for beautiful new catalogue.

J. L. JOHNSON, President

Hattiesburg,

Mississippi



Rheumatism

Lumbago, Gout, Neuralgia, Sciatica and diseases of similar origin are not subject to sudden magic cure. Their hold is constitutional, and so must be their remedy.

R 599

is neither startling nor spectacular in its effect. It gets at the root of the trouble and its work to be effective, must be slow. But it is sure. A common-sense prescription that aids the system of its dangerous poisons. \$1.00 at all druggists, or by mail from

SAENGER BROS.,
Mfg. Chemists,
Shreveport, La.

For Lovely Complexion

And for keeping the skin in perfect condition there's nothing equals the celebrated

MANTA ROSA FACE POWDER

So satisfyingly soothing. Comes in White, Flesh, Pink, Brunette. At leading toilet counters or by mail. Satisfaction or your money back. You sure will like it.

American French
Perfume Co.,
Paris, Tenn.



FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles. Adv.

Drink Ciphorozo WATER

For Rheumatism, Gout, Indigestion, Constipation, Liver and Kidney Disorders.

Address
JOHN HOERR
1616 Pine Street,
ST. LOUIS, MO.

WINTERSMITH'S CHILL TONIC

Sold for 50 Cents. FOR MALARIA, CHILLS AND FEVER. Use a Fine General Strengthening Tonic. At All Drug Stores.

NEWS IN THE CIRCLE

MARTIN BALL.

The meeting at Darling, in which the writer assisted Pastor L. F. Gregory, resulted in several additions and the church much revived. They are looking after a lot to build a meeting house.

Pastor Spencer Tunnell has resigned at Morristown to accept the call to LaGange, Ga. He begins the new work Sept. 1. His work at Morristown has been eminently successful.

We are sorry to learn that Rev. R. L. Breland has been sick, confined to his bed more than a month. He has not been able to be in any of his meetings. May he soon recover and be able to go about his work.

Rev. R. J. O'Bryant has resigned at DeFuniak Springs, Fla., and will take charge of the church at Geneva, Ala. His new work begins Aug. 1.

The First Church, Augusta, Ga., secures the services of Rev. E. L. Grace, who served as Y. M. C. A. man the last year of the war. Prior to that he was pastor of the Central Church, Chattanooga, Tenn.

Pastor R. L. Bunyard, of Summit, has recently had Evangelist H. A. Hunt, of Hastings, Fla., to assist him in a meeting. There were fourteen additions, twelve by baptism.

The church at Charleston has lately enjoyed a splendid meeting. The retiring pastor, Rufus Beckett, will begin his work at Moss Point, Aug. 1. There were seventeen additions to the church. Dr. R. L. Motley, of Winchester, Ky., did the preaching.

The Sunday School of the Encampment at Palacios, Texas, was the largest they ever had. 1876 were present, 89 officers and teachers. The offering was for the Buckner Orphans' Home, amounting to \$500.

After a great sermon by Dr. Geo. W. Truett at the Palacious Encampment, he called for those to stand who desired to volunteer their lives in the service of Jesus to whatever task he may lead them. Three hundred splendid young men and women under 28 years of age stood.

Dr. B. P. Roberson, general representative of the Baptist Bible Institute, New Orleans, has accepted the call to the First Church, Paducah, Ky., and entered the field Aug. 1.

SMITH COUNTY CAMPAIGN

Smith County Church-to-Church campaign was begun June 1 and finished July 3. During this time traveling in automobile, buggies, wagons, and on foot we visited and held service with 27 churches, visited and secured reports from six others.

We found five churches without pastors, and eleven without Sunday schools, found only two churches operating the bidget system. The budget system with definite aims was adopted by ten churches, 30 prospective students were enrolled for the Sunday School Normal to be held at White Oak Church, Aug. 11-15.

Excellent service was rendered by Brethren E. T. Moorerly, D. W. Moulder, B. E. Phillips, H. T. McLaurin, Harvey Gray, M. J. Derrick,

and Robert Patterson. Many thanks to the brethren, surely the Lord's servants are a noble set of men. Blessings on the Record.

W. L. MEADOWS,
County Committeeman

GOOD CHURCH BUILDING PLAN

(T. J. Moore)

Church houses should be built with four things in view.

1. Adequacy for both preaching and Sunday school purposes, including of course, separate class rooms.
2. Strength against winds.
3. Good appearance.
4. As small cost as possible.

With these four points in mind I have planned a church building for congregations wanting to put from \$1500 to \$2500 in a house. I have had a good architect work out and put in form the plan and I now have the blue print and specifications in hand. This house will have good auditorium, inclined floor and either six or eight Sunday school rooms, all so arranged as to be opened into the auditorium when necessary.

I have several copies of the blue print and if any church wishing to build will write me I will send copy of blue print for inspection.

Freckles
The fairer the skin the more ugly it is when marred by freckles, and they are really unnecessary. As soon as the warm sunshine or the hot winds bring them out, causing the natural embarrassment that every woman feels, get from your druggist a package of Kintho Beauty Cream. This is usually an easy and effective way to remove them, and quickly have a soft, clear, youthful and beautiful complexion, which of course, should have no freckles.

Use Kintho at the first sign of freckles, a plating night and morning, and you should be delighted to see how rapidly these ugly spots begin to disappear. It is also well to use Kintho Soap as this helps to keep the skin clear and youthful KINTHO MFG. CO., Ellicott Sq., Buffalo, N. Y.

When You're RUN DOWN

Loss of energy and appetite, night sweats, a little fever every day—that means MALARIA and it calls for OXIDINE. Get a 60c bottle at your drug store. Use it. If it does you no good take back the empty bottle and the druggist will PAY BACK your money:

BEHRENS DRUG CO.
Waco, Texas

OXIDINE

**TONES
YOU
UP**

NEW SONG BOOKS

For Your Church

8c

A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Only \$8 per hundred for No. 1 or 2, round or shaped notes, and \$15 for No. 1 and 2 combined, round notes only. Send 30c for samples. Money back if not pleased.

E. A. K. HACKETT, Dept. No. 56, FT. WAYNE, IND.

PARKER'S HAIR BALM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c and \$1.00 at Druggists.

HINDERCORMS

Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 10c by mail or at Drug-vista. Hiscox Chemical Works, Patchogue, N. Y.

GRANULATED LIDS

and all inflammation caused by sore eyes, can be speedily relieved and cured with Dickey's Old Reliable Eye Water. Harmless and will not hurt. Demand the genuine packed in Red Box. 25c at all drug stores, or by mail. DICKY DRUG CO., Bristol, Va.

One Treatment with Cuticura Clears Dandruff

All druggists; Soap 25c, Ointment 25 & 50c, Talcum 25c. Sample each free of Cuticura, Dept. M, Boston.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work.

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Special prices will be made on stock for fall, on Hopkin's Imp. Valentine and Black Valentines of newest crop. Write us for samples prices.

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Try it! Substitute For Nasty Calomel

Starts your liver without making you sick and can not salivate.

Every druggist in town—your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reasons. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.—adv.

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It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

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ESTABLISHED 1858
THE C. S. BELL CO., HILLSBORO, OHIO

Since I got back on the sacred soil, or got back to the United States, as Bro. W. T. Lowrey would say, I have fairly bubbled over to tell you of my joy and warm reception. I was 19 days late in reaching here—detained in an effort to relieve my church from a harrassing debt of some \$2,500. Just before I reached Collinsville, Okla., a large smelting plant was shut down and some 4,000 people left. While I was there 50 furnaces of another were shut down. The exodus of our members was so great that one thought best to let our creditors take the property (worth \$12,000) rather than try to pay the interest; another thought it wise to turn it into a "community church," and get the community to help pay it. To the small and rapidly diminishing church it seemed to be next to an impossible, but now or never proposition. They went to, and made it over the top! My pastorate there was the shortest of my life—seven months. When I had preached twice we were shut out for six weeks by the flu authorities, and the balance of the weeks were very like those six. To lift that debt under those strained conditions was like bringing the dead to life, but it was done. The loyal R. C. Blalock and his Christly associate pastor, York, helped valiantly as also did former pastor C. S. Kennedy. Then then the Home Board scotched our rolling-back cart with a gift of \$500.

This struggle and victory gave me a keen relish for the warm welcome that awaited me in Mississippi, and how warm it was. There were invitations to help in meetings, from church-to-church programs planned for two counties, already in waiting. They took us from home to home and then (in the absence of our delayed furniture, set us up to house keeping with an old fashioned "house warming." Wife lamented that we would get here too late for garden and chickens, but we found a garden on the way and chickens! Why the dear sister so supplied us that it looked profitable to be late. If you don't think this Mississippi hospital-

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GRANGER LIVER REGULATOR
for liver complaints, constipation, dyspepsia and indigestion. You will be delighted with results. It is purely vegetable and not habit-forming; makes lazy livers active and restores a healthy condition. Sold by druggists, 25c per box.

ity is good go west a while. But the westerner is of one blood with us—people have come and gone so much out there that strangers are common. Among those welcoming us, few could have been more cordial than my western deacon, B. G. Lowrey, and my twin brother, J. W. Lee. Well, Bro. L. was not converted when nor where I was, was not ordained when or where I was, but we were cordial school fellows at Mississippi College, and room mates at the Seminary. Through life we have so seen eye to eye and spoken the same thing that I have often referred to him as a "twin."

Last but not least: When I had been on the ground some 24 hours, I was notified by Bro. L. B. Warren of our Home Board that dear friends of churches about old Pontotoc had made a contribution of \$500, established a memorial in that Board to the honor of Mrs. Cooper and myself. This was a rich desert to a great feast. To have friends perpetuate our memory through the coming centuries in any honorable way is great; to have it done in connection with the active work of our divine Redeemer is greater; but when I remember that I had been gone from these former co-laborers five years, and that the annuity was taken out when I was in the west, with no prospect of my ever returning to Mississippi—well, I feel humbly, but profoundly grateful.

But I am back, and back to serve. I have not always agreed with all my brethren. I did not agree with many of my countrymen with reference to the recent war. But if any man has loved the Baptist cause, my state or nation more than I, it was simply because he had more sense than I. To the end that I may live for the truth and hold myself ready to die for the truth, I crave to be remembered in your prayers.

In good hope behind the Blood,
R. A. COOPER.
Courtland.

Dr. Jno. T. Christian has accepted the chair of Christian History in the Baptist Bible Institute, New Orleans. He will also lecture on church problems, and act as librarian. He has presented the institution his great library.

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R. K. MORGAN, Principal
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NOT EQUIPMENT BUT THE MAN MAKES THE DIFFERENCE.

Every great school, college or university has been built around the personality of some one man. The educated men of America who have accomplished great things and who stand well in professions look back on their college training and attribute much of their accomplishments to the dominating personality of the school in which they were educated. The dominating personality of Morgan School is that of Professor R. K. Morgan. His influence for good and better things does much toward the moulding of morals and stimulating of broader ideals in the students who are so fortunate as to attend Morgan School. Mr. Morgan has devoted his life to the training of boys.

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, which has built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for 26 years.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalog and full information about this school.

B. Y. P. U. DEPARTMENT

(Continued from page nine)

safely count on 75 percent to do their full part in any worthy cause that may present itself. They will have a large part in the giving, but they will have a larger part in the organization and publicity work of the campaign. Every church will use some of these young people at least on the local committees in presenting the cause to the church. They should be put on the BOOSTERS COMMITTEE, they have the spizzerinktum and that is what we will have to have in this committee. They can be used as FOUR MINUTE SPEAKERS and be sent to different churches in the county each Sunday to present the 75 Million Campaign in a four minute speech. They can be used largely in the VICTORY WEEK DRIVE by putting them in the different teams and in some cases composing a team or perhaps two teams for the church all by themselves. The Juniors as well as Seniors can have a part in this great campaign. It is everybody's campaign and everybody must consider it such.

In the weekly meetings every president or Junior leader should, every Sunday, have special prayer for the success of the campaign. The treasurer should especially study the PLAN and PURPOSE of this great campaign that he may enlighten the other members of the B. Y. P. U., let him get tracts on the different phases of our denominational work and distribute them among the members. Give the treasurer a few minutes each Sunday for this.

The librarian should stress the Mission section of the library during the next few months.

The instruction committee should take it upon themselves to get subscribers for the Baptist Record and the Home and Foreign Fields.

The social committee should give a Missionary Pageant at their regular or social gathering.

The Missionary committee should have a Mission Study Class and enlist as many as possible in the study. A good book to study would be "All the World in all the Word" by Dr. W. O. Carver.

The program committee in planning the programs should give place for a four minute talk each Sunday on the 75 Million Campaign.

The membership committee should work harder than they ever have before to keep the attendance up to 100 per cent.

There is a definite task for each of us in this big effort of Southern Baptists, and we will do our bit and do it in the Master's name.

What part will the B. Y. P. U. play in the 75 Million Campaign? Just watch and see. You can bet it will not be a little part.

What is the B. Y. P. U.? It is an organization of the church, by the church for the purpose of magnifying Christ in his glory, love and power, and to make his second coming a reality of this generation.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.

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Economy and Luxury meet in the BOUR-DAVIS MOTOR CAR.

We invite your closest scrutiny and comparison to the claims we make for the BOUR-DAVIS.

Light in weight, constructed with a view to strength and endurance, it is priced within the average man's pocketbook.

The BOUR-DAVIS is as easy to operate as to buy. The stream-line body is a masterpiece of the body builders' art, and is mounted on an amply powered, thoroughly reliable, standard six-cylinder chassis.

The BOUR-DAVIS motor car commands the admiration of the critical car enthusiasts everywhere. The luxurious appointments and distinctive appearance single out the BOUR-DAVIS as an EXCEPTIONAL motor car at the price at which it is sold.

In every section of the country, and under every road test, and under all conceivable weather conditions the BOUR-DAVIS has proved every claim that has ever been made for it and has delighted the owner.

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Baptist Sunday School Board

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Tens of thousands of young men and women will rush to college in September. They will prepare for success. Will you? Lanier University has a modern program. We can help you. Select your course from the following: B. A. Degree Course, High School Course, Law Courses. Write this hour to C. LEWIS FOWLER, President, or ROBT. C. GRANBERRY, Associate President, Atlanta, Ga.

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Strength

WOMEN NEED STRENGTH to meet the stress of life during these troublous times. Worry, anxiety or sorrow undermine strength and health. To be strong and well, all the organs of the body must perform the functions assigned to them by nature.

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help weak, overworked or diseased kidneys and bladder to normal and healthy action, so that the system is freed from waste and poisonous matter that causes backache, pains in side, sore muscles, stiff joints, lumbago, rheumatism, puffiness under eyes and kindred symptoms.

Mrs. J. D. Miller, Syracuse, N. Y., writes: "For many years, off and on, I suffered from kidney trouble and rheumatism. I had a severe backache and felt miserable, and I got to a place where I had to do something. I bought Foley Kidney Pills and after taking two bottles I can say my backache is gone, and where I used to lie awake nights with rheumatic pains, I now sleep in comfort and enjoy a good night's rest. Foley Kidney Pills did wonderful things for me, and I recommend them." 50¢ and \$1.00 sizes.

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SWEET DREAMS OFFERS INSTANT RELIEF.

Doubtless in the dark corners of your room, mosquitoes sing in congress assembled.

Sprinkle a little Sweet Dreams around in these corners and see what becomes of their assemblies.

They all abdicate right away.

With a price on their heads they couldn't even then be harder to locate.

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It is anticipated that you give this wonderful mosquito remedy a trial.

Liberal bottles. No offensive odors. No stains.

PARAGRAPHS FROM ARKANSAS
(L. R. Burress)

Eld. J. W. Carmack formerly of northeast Mississippi is pastor in Marked Tree, Ark. He is happy because of the successful meeting, resulting in spiritual prosperity, and a number of additions by experience and baptism. Can Mississippi send others to the Macedonian field?

Boils Vanish

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema and the many similar forms of skin eruption. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. Phone your druggist. If he cannot supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.

Pastor Austin Crouch is expected to be installed as "under shepherd" over the First Church, Jonesboro, August 1st. He will find "lambs" and "sheep" to feed, not forgetting the

KENNINGTON'S

JACKSON, MISS.

Mississippi's Best Store

the shepherd's crook. This church regrets the going away of brother and sister J. H. Fortenberry. By their gentleness, faithfulness, charity, and piety they won the confidence and esteem of all. May the guiding hand lead them to all expressed in the twenty-third Psalm.

Mothers — Know what you give your children.

The open published formula appears on every bottle of

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Seana—a prompt, efficient vegetable cathartic.

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Sodium Citrate—an effective regulator of the bowels—used frequently with other ingredients by learned doctors in treating colic and diarrhoea.

Sodium Bicarbonate—highly valuable in treating severe gastric indigestion in children.

Oil of Anise, Fennel, Caraway, Coriander, Glycerine, Sugar Syrup, all of which help to make this formula the very best that medical skill can devise. If it were possible to improve this formula it would be done regardless of the fact that a bottle of Mrs. Winslow's Syrup now costs twice as much to make as any other similar preparation. Yet it costs you no more than ordinary baby laxatives.

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No college in this country has a stronger literary faculty. Dr. L. R. Hogan, Ph. D., is Dean, and each teacher with the exception of two, has a Master degree from some leading university. The Conservatory of Meridian offers advantages unsurpassed by any conservatory in the South. Among the teachers of the musical faculty are Mr. Maurice G. Beckwith, who has had training in the leading conservatories of America and Europe; Dr. J. E. W. Lord, D. M., F. I. G. C. Dr. Lord's compositions have been played at practically every organ recital in the United States; Paul Verpoest, violinist, who received his training in the Royal Conservatory, Ghent, Belgium; Miss Nina Jeanne Ridgell, M. Mus., has received training in America's greatest conservatories. The other departments of Art, Expression, Home Economics, Commercial, etc., are as strong as the very strongest.

Through the generosity of two friends of the college, there are thirty free literary scholarships available. There is an opportunity for thirty young women of mature age to secure work in the college to pay one-half of their board and literary tuition.

No college has made more rapid progress than Meridian College. Five hundred and seventy-five students were enrolled last session. More students are now enrolled than ever in the history of the college on this date. For catalog and view book, address

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GROVE'S TASTELESS CHILL TONIC is not a patent medicine. It is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

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The purified and refined calomel tablets that are nauseous, safe and sure. Medicinal virtues retained and improved. Sold only in sealed packages. Price 25c.

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Mr. L. Fitzgerald says: "For several years past I have had occasion to use Carboil for boils and skin eruptions and have always found it an excellent remedy. Have also recommended it to others and they say it is the best thing they have ever used for skin troubles."

Carboil is an antiseptic compound that draws out the inflammation and heals. It also eases the pain. It is safe and easy to apply. Try Carboil free. Clip and mail this to Spurlock-Neal Co., Nashville, Tenn., for liberal sample. Large boxes 25c at drug stores.



East Miss. Department

By R. L. BRELAND,
Philadelphia, Mississippi

NOTES AND COMMENTS

Dr. B. G. Lowry spoke to the church at Philadelphia on the Baptist 75 Million movement the fourth Sunday.

Fellowship is a little church four miles west of Philadelphia, of which Rev. A. N. Thomas is the efficient young pastor. Rev. E. L. Taylor did the preaching there last week as a result of which six baptisms are reported.

Pastor Hughes reports ten baptism at Longview. Bro. Parker delivered the old Gospel in the good old way and results followed as usual.

Bro. E. J. Hill reports a broken arm, the result of a kick from a Henry we presume. Rev. W. E. Fendley preached in the meeting at Waynesboro last week.

Rev. J. L. Hughes is at Sandersville doing the preaching in a revival meeting this week.

Dr. Bryan Simmons has resigned as pastor of the church at Newton to accept the position of district organizer of the Baptist 75 Million movement in this part of the state.

Pastor A. B. Culpepper is doing the preaching in his meeting at Ocoba. He reports this church moving up. It has recently ceiled its house and now has a move on to paint the building. Brther Culpepper is doing a good work there.

A letter signed by my good friend Rev. G. S. Jenkins, Shubuta, and Miss Mamie Taylor, Union, has this to say relative to the Hattiesburg Encampment: "We have had a wonderful program at this encampment." These inspirational meetings are worth one's time and expense to attend.

Deacon F. D. Smith writing about the meeting at Rock Beach said: "Had a very good meeting. Two were received by letter. Bro. Marion Breland did some good preaching. We called you for another year without opposition."

Clarke Memorial faculty seems to be very hopeful of next session of that institution. This college was born of the General Association but has grown and has been adopted by the state convention. I am interested in the future success of this school.

Dr. Lowry called on us a few minutes while in Philadelphia Sunday. He reports that both Blue Mountain and Hilman colleges are already assured of more girls next session than can be accommodated.

Our legislature next winter should make a liberal appropriation to the newly begun Tuberculosis Sanitorium at Magee. Dr. Boswell is doing some wonderful things with the little opportunity. I heard a prominent physician say the other day that 30 percent of the people of our state have tuberculosis in some form. So the most needed institution now is this sanitorium. Patients are actually being cured there. So let it be enlarged to meet the needs.

Rev. Henry Killen of Louisiana, is visiting his old home in Neshoba county near Union. He has been away 35 years. His aged father, now 84

RESERVE FUNDS

Every person should definitely set aside as a reserve for ill health, misfortune or death a certain amount of his money. This fund should be placed where it will be safe and ready for use when needed. This bank issues Certificates of Deposit bearing four per cent interest to conservative people all over Mississippi and there is no safer place for surplus funds, because every dollar is guaranteed under the Guaranty Law of Mississippi.

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because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue. Opera Chairs and School Supplies.

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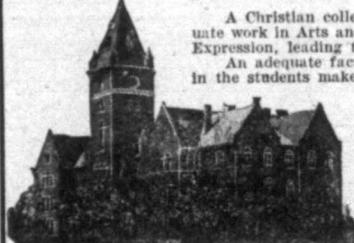
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Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses relatively low. Date of opening September 10, 1919. Address,

EDWARD P. CHILDS, President, or
JAMES O. BAIRD, Registrar,
Lebanon, Tennessee



years old, still lives. Bro. Killen is doing a good work in his adopted state. He is assisting Pastor W. L. Collins in his meeting at Mt. Zion, Leake County, this week.

Bro. W. R. Moore, of Union, notifies us that Deacon John R. Sansing, of County Line church is in the hospital for a serious operation for appendicitis.

The revival meeting is in progress at Union. Rev. J. C. Greeno, pastor First Baptist church of Vicksburg, is doing the preaching. He was with the church in its revival meeting last year.

In the absence of the pastor, Layman Jimmie McCraw conducted the services at Neshoba Saturday and Sunday. Things look better when our consecrated laymen lead out when the pastor is absent. Rev. G. M. Rucker preached for the pastor at McDonald on the same date.

Rev. John F. Sansing, of Noxapater, is doing the preaching at County Line, in the meeting. This is his old home church. Rev. E. A. Breland is pastor.

Dr. I. A. Hailey assisted Pastor Hutchinson in a revival meeting at Edinburg last week.

Missionary J. E. Arnold and wife,

FEELING BLUE?

LIVER LAZY?

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working among the Choctaw Indians, located at Union, seem to be doing a good work. He recently married a couple and then baptized two others.

The Sunday School Normal for Neshoba County will be held at County Line Church, near Union, August 26 to 30. A good time is expected. Bro. J. R. Sansing is local manager of the normal, write him at Union for information.

Prof. Wallace was in these parts last week looking after boys for Mississippi College. We trust that many will decide to attend this good college. He reports the outlook encouraging for next session.

Grove's Tasteless chill Tonic restores vitality and energy by purifying and enriching the blood. You can soon feel its strengthening, invigorating effect. Price 6c.

STILL REJOICING

During our six successive years at Mississippi College, two in the preparatory department and four in college, the greatest school in the state and one among the greatest in the land, we had some very dark days. The clouds of despondency would hang close over head, with a mist all around many times. But out of bitter comes the sweet. Somehow friends would come to our rescue. We can never forget Clinton, the people there nor the good people in other parts of the state. How our friends can enable us to be lifted out of some of our weaknesses and cause us to look over and above the little faults of others. Words can't express, gold can't repay the benefits toward us through his people there, we reaped through these trying years.

And blessings still come. We were called to and accepted two half time churches, County Line and Pilgrim's Rest before finishing college. Before we moved we thought so, now we know we find some of the best people, not excepting those in any part of the world. The people have been wonderfully blessed with good crops, the first of which have been marketed and the others are looking well. One of the churches has adopted the budget and is putting it right through: we think the other one will put it on soon. The pastor feels encouraged for the Lord's work here, and this is a time of rejoicing.

Then on last Wednesday eve, about 3 o'clock, July 23rd the people came with wagons, buggies and cars pounding us. This was a happy time which they so royally and lovingly gave.

On the 24th we were rejoiced to have committed to our charge the master babe of eight pounds. This is a jewel that helped to cap off six strenuous but wonderfully spent years in Mississippi College.

May the Holy Spirit of God ever guide those who teach and direct in the old school. His blessing fall on the people of Clinton, and lead more and more of our worthy fellows there for the training that makes men.

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